A

SERMON

Preached at the

ASSIZES

AT

HERTFORD,

March the 9*th*. 168$\frac{2}{3}$.

By **John Standish**, D.D. and Chaplain in Ordinary to His MAJESTY.

Remove not the ancient Land-markes which thy Fathers have set, Prov. 22. 28.

LONDON,
Printed by *Tho. Milbourn*, for *Robert Clavel* at the Sign of the *Peacock*, at the West End of St. *Pauls*.

To the Right Worshipful

James Willymott, Esq.

High Sheriff, and one of His Majesties Deputy-Lieutenants, and Justices of the Peace for the County of *Hertford*;

AND

To all the rest of His Majesties truly Loyal Deputy-Lieutenants, and Justices of the Peace for the said County.

SIRS,

DIvers others *Reasons* (*besides the Consciousness of my* In-sufficiency for these things) *made me at first, unwilling to appear in* Print; *one of which I shall acquaint you of, to shew that my desire to be excused, was* Real, *and not without some ground.*

Ye

Ye know, The burnt Child dreads the Fire. *I never published but* one Sermon *before, and that too by His* MAJESTIES *express* Command, *and yet, I was not only* Challenged *publickly, and* Animadverted *upon for it, but (to make the Scene more pleasant in exposing me) the same* Ingenuous *unknown Hand, tied me to the Cart-tayle of a* Non-Conformist, *as if* I *had been one of the* Changelings *in my Text, a* false *Brother*; *Or, in the new Style, a* Trimmer.

Indeed I did not think fit to accept his Challenge, *but (know all men by these presents) that was for the Author's sake, and Theirs that set him on work, more than my own. And* I *have taken occasion to mention* this *now, partly, to let* them *see* I *can forgive a wrong, without the formality of receiving* Satisfaction; *but chiefly to convince* You, *that a man may be in some danger of* censure *under your* Protection, *when he is not safe, or out of Gun-shot, though armed with the* KINGS Authority.

After

After all, you ſee, I *have* performed *more then* I *would* promiſe, *and denied my* ſelf *to gratify* You. *For your repeated* Importunity *hath prevailed upon my* ſecond thoughts *to believe, That the making this* Sermon *publick, may poſſibly contribute one* Mite *to his* MAJESTIES *and the* CHURCHES ſervice *in this nice Juncture: And then, let the* Criticks *ſhew their* Teeth, *and* Conſcious *Men betray their* Guilt *by being angry with me, it ſhall not break my ſleep, ſo long as I have gained my Point, that is,* done nothing but what was my Duty to do, *as became,*

London, April the 30*th.* 1683.

Your Obedient Servant,

JOHN STANDISH.

Proverbs

The Epistle Dedicatory.

Proverbs, Chap. 24. Ver. 21.

——— *Meddle not with them that are given to Change.*

SEmper Eadem is *Truth's* Royal Motto, She is ever the *ſame*, conſtant and immutable, like that *Rock of Ages from whence ſhe was hewen*, even the God of Truth, in *whom is no variableneſs or ſhadow of turning*; but *Falſehood*, Errour and Vice ſmell of the *Pit*, the bottomleſs *Pit out of which they were digged*. They are conſtant in nothing but inconſtancy: they have more *change* of ſhapes than *Proteus* himſelf, more colours than the *Camelion*, more faces than ever *Briareus* was fancied to have hands; alike in nothing but their common Deformity. The Devil ye know, is the *Father of Lies*, who ſometimes puts on the form of a *Serpent*, ſometimes plays the *Roaring Lyon*, and ſometimes acts an *Angel of Light*, (as may beſt ſuit with his preſent deſign) and no wonder if his Children be all like the Father. 'Tis only then for Atheiſts, Hereticks, and Hypocrites, thoſe unnatural *Fooles*, to divide Sacred Unity, affect Novelties, and prove moral *Changelings*; but *Wiſdomes* Sons who haye eſpouſed the true *Religion*,

St. James 1. 17.

2 Cor. 11. 14.

must be faithful and *true* to their holy Consort, must never abate of their old affection, never undervalue their Choice so much as to long for varieties, (or in the language of my Text) *not medle with them that are given to Change.*

A piece of seasonable Advise for a brain-sick Age, a soveraign Amulet to preserve us from the contagious humour of a giddy unconstant World. In pursuance whereof, I shall endeavour, 1. To explain the Wise man's Terms; and then 2. Apply his Pious Counsel. And

1. What He means by them that are given to *Change*, or *Changers*, as the Original may be copied as well in *little*. That will soon appear, if we consider,

First, The Emphasis and significancy of the Hebrew שׁנִים *Shonim*, from שָׁנָה *Shanah*, to change, alter, iterate, fluctuate, vary, and never *continue in one stay*: from whence is שָׁנָה *Shanah*, a *year*, from its vicissitude, various seasons, frequent *changes* of weather, and circular Revolutions. Some Affinity too it seemes to have with שָׁנַן *Shanan*, which signifies to *whet* and forbish up instruments of Cruelty, weapons of War, and (in spight of the old Prophesie) to *change plow-shares into Swords, and turne their pruning-hooks into Speares.*

Micah. 4. 3.

By all which put together, we understand, that the Royal Pen-man, here points at those Plagues

of

of mankind, who live, as it were in a *Circle*, ever oppoſite to the *Center* of Reſt, and Peace: thoſe Seditious, Turbulent, and Atheiſtical Spirits who ſtudy nothing but *Innovations*: who would fain upon every occaſion (as the toy takes them) *Change* their God, Religion, Princes, Government, Fundamental Lawes, laudable Rites, ancient Cuſtomes, and the whole State of a Kingdome. The very Thing He put in a Caveat againſt before, by way of Allegory, ſaying, *Remove not the ancient Land-Marks which thy Fathers have ſet.* Prov. 22. 28.

2. By conſidering the Antitheſis, or oppoſition between this and the former part of the *Verſe*, we ſhall be more fully informed what theſe *Changers* are.

[*My Son, fear thou the Lord and the King, and meddle not with them that are given to Change.*]

The Antitheſis muſt needs infer, That theſe *Changers* are either, 1. Such as would ſeem to Fear the Lord, but not the King; pretending a mighty Zeal for the Divine Name and Worſhip, (in their own, and that commonly ſome new-found ſingular Way) but all this while reviling his *Vice-gerent*; for, *Preſumptuous are they, and ſelf-willed, and not afraid to ſpeak evil of Dominions, Principalities, and Powers.* 2 St. Pet. 2. 10. Like thoſe *Ruſſian* Eremites, and *Paſquil* Prophets (we read of) they think themſelves inſpired, and ſent on purpoſe into the Fletcher's Hiſt. of Ruſſia. 1

World, to blazon their Superiours faults, quarrel their Conduct, and find some flaw in their wisest Counsels. They would have Us believe, that the *Kingdome of Christ* is indeed a *Fifth Monarchy* to be built upon the Ruines of all *Secular Powers*, and that the *Church* cannot be *edified*, nor *Religion* advanced till *they* pluck *them* down, or get above *them*. Or else

Secondly, It must infer, That these *Changers* are such as Fear the *King* perhaps, but not the *Lord*; Men of no Conscience, or Religion at all, but Policy. The High and Mighty *KING* of *KINGS*, and *LORD* of *LORDS* is not in *all their thoughts*; they have no *Fear of God before their Eyes*, but content themselves with a formal Service to their Earthly Prince; either out of a guilty *Fear*, because *He beareth not the Sword in vain*; or else out of flattery and *design*, to manage their Game of worldly Intereſt to the best, and advance themselves in Wealth and Honour. Or,

Rev. 17. 14.

Thirdly and *Lastly*, The Antithesis must infer (and so indeed it doth) that these *Changers* are such as truly *Fear* neither *God* nor the *King*; for that the One doth ever suppose, and imply the Other. He cannot be a Loyal Subject to the Crown of *Heaven*, who proves a Traytor or Rebel upon *Earth*. *If any Man love not his Brother whom he hath seen, how can he love God whom he hath not seen?* It

1 St. John 4. 20

is

is impoſſible in St. *John*'s Logick: And ſo I argue *a Fortiori*: He that knows not to reverence the Image of *God* in his **Soveraign**, (let him make what plauſible ſhews of Piety he will, he) is no real Servant of *God*; he cannot heartily Love that inviſible *Being* of Power and Majeſty, Juſtice and Mercy, which *Kings* (of all other Men) do moſt lively repreſent. Again, Men cannot fear the *King* (as they ought) and not *God*, becauſe the very Reaſon of that Duty they owe Him, is, That He is the Miniſter and Lieutenant of the Living *God*, *ordained by* Him *for the Puniſhment of evil doers, and Praiſe of them that do well*; and Authorized under the broad Seal of Heaven, to ſee the Divine Will obſerved in all things here on Earth. 1 *Pet.* 2.14.

Thus we ſee, Who and What theſe *Changers* are: And ſhall now 2. Enquire into the Force of the *Caution*, whereby we are warned not to *Meddle* with ſuch as theſe.

That *Solomon* ſhould hereby intend a check for Princes, or hinder the due execution of Juſtice and proceſſe of Lawes againſt *Rebellion*, were a gloſs fit for none but *Rebells* to make, who are wont to *wreſt all Scriptures to their own Perdition*. The **Grand-Inquest** may *preſent*, the **Magiſtrate** may *puniſh*, the **Law** may and ought to take hold of and *medle* with theſe *Changers* in that ſence, as we ſhall ſhew in due time. 2 *St.Pet.* 3.16.

Mean-

Mean-while his plain undoubted meaning is (in short) this; when any of your fellow-subjects study or practise *Sedition*, or go about to *remove the ancient Land-mark* in **Church** or **State**, *bid them not God-speed*, herd not with them, avoid their company at your Peril, do not abett or assist them, be not of their Accursed Councills, have no hand in their unhallowed **Covenants**, no finger in their sacrilegious **Associations** (though their pretences be never so popular, as the vindication of their *Religion*, the defence of their Christian or Civil *Liberty*) Gen. 49. 6. *O my Soul come not thou into their secret* Caballs, *medle* not, have nothing to do with these men, *from such withdraw thy self.*

According to which genuine sence of the words, I now proceed. 2. To my main Design, to urge and apply his pious Counsel, with respect to both its Objects signified in the Text, and that 1. in *general*, and at large: And then 2. VVith reference to this *special* occasion.

First, then, (to invert the order of the Text for methods sake) *medle not with them that are given to change* their KING, the *Civil Government*, and fundamental Laws and Constitutions of a Kingdome. We don't deny, sayes a late Learned Prelate of our Church (whose Sence I choose to speak in this weighty Point) "We don't deny, but they who "are endued with sufficient *Power*, may *Change* a "form

Bishp. *Saunderson* de obligat. *Conse.*

"form of Government, ſometime for the *better*, as "that of a *Common-wealth* into a *Monarchy*, or any "other kind, into an *Hereditary Monarchy*, held to "be the beſt, by all ſober Men, as moſt reſem-"bling that whereby *God* himſelf Governs the "World: But then, ſaith he, no *Power* on Earth "is *ſufficient* to Change an *Hereditary Monarchy* into "any other form, both becauſe it were for the "*worſe*, and an apparent Injury to all the Heirs "and lawful Succeſſors beſides; for whatever Plea "may be made, or quirks uſed for *cutting off Entailes* "amongſt *Subjects*, yet no Laws of Men can juſtly "diſ-inherit *Princes*, or **Exclude** Heirs to a *Crown*, "becauſe they hold immediately from GOD, "*Rom.* 13. 1.

As for particular eſtabliſhed Laws, it is a received Maxime in Politicks, that they are not to be altered without very great and evident Neceſſity, whereof the *Philoſopher* gives theſe brief, but acute Reaſons. Becauſe *Ariſtot.* Polit. *lib.* 2. *cap.* 8.

Firſt, Frequent and unneceſſary *Changes* weaken the Hands of Sovereignty: Both Laws and Law-givers would be thereby chargeable with Levity, and ſo loſe much of that reſpect and reverence the Subject owes them.

Secondly, The People will be craving, and petulant in asking a Change of Laws, where they find a Law-giver too facile and free in comply-

ing

ing with their Humour, and carving away his own Prerogative. Give them an *Inch*, they'l roundly take an *Ell*: If they can get the *Royal Assent* to pluck *one* Corner-ſtone out of the Fabrick, to repeal *one* main Foundation-Act, or Statute, then **Have at All.**

3. It is much better to wink at ſmall faults in old approved Lawes, nay, to tolerate inconveniences of greater moment ſometimes, than to turn all topſie turvie for their Reformation; the *Remedy* in ſuch caſes being often worſe and more dangerous than the *Diſeaſe*.

All this while there is no queſtion but particular Lawes may and ought to be changed, by thoſe that ſit at the *Helm*, when the neceſſity of the *publick Good* requires it, their ancient *Reaſons* being now quite ceaſed, and the *times* and mens *manners* requiring different, perhaps contrary Conſtitutions, whereof we meet with daily Inſtances.

But to come up cloſer to the mind of my Text: *Subjects* may not attempt a *Change* of Lawes, without the conſent of their Lawful *Prince*, which they are to ask with all due Reverence and Submiſſion, not by popular Murmurs, and Clamours, not by *Tumultuous* **Petitions** (which at the beſt are but *humble* Affronts to **Majeſty**) much leſs by *reſiſting*, and taking up *Armes* againſt Him.

Rom. 13. 2.

It

It was well provided by the *Locrians* of old againſt all daring Innovators, That whoſoever propounded any *new Law* in *Parliament*, ſhould preſent himſelf at the ſame time with a *Rope* about his Neck, that in caſe his *Law* was found deſtruſtive of the *publick good*, or tending to diſſolve or undermine the *Government*, he might be rewarded out of hand for his Invention. We had no ſuch Law to curb or reſtrain them, elſe thoſe bold *Reformers* of ours had not dared to confront the *Majeſty*, and abuſe the *Mercy* of the moſt pious Prince that ever ſwayed this Imperial Scepter: To ſubvert and unhinge both the *Magiſtracy* and *Miniſtery*, the two Poles and Pillars of the Kingdome: To ſtart *New Governments*, Cancel *old Lawes*, and fall foul upon *Magna Charta* it ſelf, by ſtraining the *Liberty* of the *Subject* ſo high, as to leave their good King, neither Prerogative, Power, Property, no nor *Life*. The accurſed Spawn of which *Lawleſs Miſcreants*, we are here caution'd againſt in the Text; for they are Invaders of their Superiours *Rights*, diſturbers of the publick *Peace*, and ſworn Enemies to *Government*, the *Ordinance* of *God*. And therefore, (to ſhut up this firſt Stage) *From all their Seditious Principles Privy Conſpiracies and open Rebellions againſt the Lords Anointed*,

K. *Charles.* I.

Rom. 13. 2.

Good Lord deliver Him and Us!

Secondly, *Meddle not with them that are given to Change*

 their

their God, their *Religion* and *Faith*; I mean, that *good old Way*, those beaten Paths visible all along to the Apostolical Age.

What *Rebells* are in State, *Hereticks* and *Schismaticks* are in the Church. By *Hereticks*, I mean such as stifly and obstinately maintain, and propagate *Errours* about the Christian *Faith*, soundly and generally held by the Catholick Church. By *Schismaticks*, such as scornfully *separate* from the received ancient *Discipline*, and set up some *new* Model of their own.

1. Then, *Meddle not with them that are given to change the primitive Faith.* We must have a special care of bartering away our *precious Faith*, as St. *Peter* calls it, either for the *Traditions of men*, or *Doctrines of Devills. I beseech you Brethren*, says St. *Paul*, *mark them which cause Divisions and Offences contrary to the Doctrine which ye have learned, and avoid them.* And, knowing that fair means will not always doe, He hath elsewhere left a solemn Execration upon Record, to affright us from *Heretical Teachers*, saying, *Though We, or an Angel from Heaven, preach any other Gospel, then that we have already Preached, let him be Accursed.* His words are full of Emphasis; it is not, *though I*, but --- *though We* --- that is, though *Peter* and *James*, and *John*, and I, and all the Apostles should combine together to forge a *new Gospel*; nay, *though an Angel from Heaven* should be in the Plot,

2 St. Pet. 1.1.

Rom. 16. 17.

Gal. 1. 8.

Plot, let him also be *Anathema!* And lest we should think He speaks unadvisedly, as led by humane Passion, more than by any Divine Warrant; He repeats it over again in the very next verse, *As we said before, so say I now again, if any man Preach any other Gospel unto you, then that ye have received, let him be Accursed.* ver. 9.

" Whereupon, saies good *Vincentius* in a holy " Zeal, if any man presume to teach Novelties " in the *Faith*, contrary to the ancient sound Doct- " rine, let that elect and chosen Vessel, that pro- " found Doctor of the Gentiles, that Trumpet of " the Apostles (who whilst he preached on Earth, " was *caught up into the third Heaven*,) cry out in his " writings still against him, --- *Let him be twice Ac-* " *cursed!* Let him be rejected, and Excommuni- " cated, least the Infection of one *Sheep*, and much " more the Defection of one *Shepherd*, endanger the " whole *Flock* of Christ. The same Apostle char- geth his Son Timothy, *O Timothy, keep that which is committed to thy Trust, avoiding profane and vain Novelties*, as St. *Chrysostome* and the vulgar read it; which I can't let pass without *Vincentius* his excellent Paraphrase thereon; " *Keep the Depositum*, that " which is recommended to thy Charge and *Trust*, " not that which is of thine own *Invention*: that " which thou hast *received*, not what thou hast *de-* " *vised*: a matter not of *Wit* but *Doctrine*, not of *Vinc. Lerin. adv. Hæres.* 1 Tim. 6. 20. κάινοφωνίας. *Id. Ibid.*

"*private* Uſurpation, but of publick Tradition; "thou receivedſt *Gold*, free from all mixtures of "*Braſs* or *Lead*, Fraud, or Feculency; and there- "fore be ſure to pay *Gold*. And again, O *Timothy*, "O *Preacher*, O *Prieſt!* Shew thy ſelf if thou "wilt, and canſt, a cunning Bezaliel, in the ſpi- "ritual *Tabernacle*: fall to work with the Precious "*Jewells* of *Divine Doctrine*: fit them faithfully, "adorn them wiſely, add ſplendor, grace and "beauty to them: Let that be *underſtood* more "clearly by thy Expoſition, which was before "*believed* more obſcurely: But be ſure it be the "*ſame*, of the *Old* ſtamp, and no adulterate Doctrine.

His meaning is, that ſuch things only muſt be taught and held for matters of *Faith*, both by Prieſt and People, as have been always owned by the Catholick Church from the expreſs *Word of God*; for underſtanding the true ſence whereof, (in caſe of Diſputes,) we are to follow *Antiquity*, *Univerſality* and Conſent, as he adds afterwards.

Now that our *Church of England* is hated by both her Extremes, for *holding faſt this old Form of ſound words* in their primitive Purity (that very *Faith* whereof our Saviour is the *Author*, our Sovereign the *Defender*) and not admitting their *Novel* Opinions into her *Creed*, will appear by and by. For it ſeems not unreaſonable to ſatisfie one *Enquiry* firſt, --- Why God will ſuffer ſo many *Hereſies*

2 Tim. 1. 13.

Queſt.

reſies and *Impoſtures* in the world from time to time, to prejudice and countermine his moſt holy *Truth*?

I anſwer in the words of *Moſes*, *Deut*, 13. 1. *Anſw.* 2. *If there ariſeth a Prophet or Dreamer of Dreams, and giveth thee a ſign, and the ſigne come to paſs, and then he entice thee to go after other Gods, thou ſhalt not hearken to that Dreamers words, for the Lord your God proveth you, whether ye love the Lord with all your heart, and with all your Soul.* A very clear Account of the whole matter. God ſuffers *falſe* Prophets to make true Predictions ſometimes, and then to entice his people to the Worſhip of Idols, merely and on purpoſe to try their Conſtancy; whether they will by any means or artifices be tempted from his ſervice, and *change* their *God*. Now *Hereſie* under the Goſpel, bears Analogie to *Idolatry* under the Law; both imply *a ſetting forth of ſtrange Gods*. And therefore St. *Paul* gives much the ſame reaſon hereof with that of *Moſes*, ſaying, *δεῖ--- there muſt be alſo Hereſies among you, that they which are approved may be made manifeſt*. There *Muſt* be Good and Evil, Life and Death, true and falſe Religions ſet before men, elſe there would be no *Choice*, no *Vertue*, but all *Neceſſity*, there being no ſuch thing as *Victory* without *Enemies* no credit in vindicating *truth*, were there no *Errour* in the World. Therefore it is that *God* permits men, oftimes, of

Act. 17. 18.

1 Cor. 11. 19.

ſubtile

subtile heads, rational learning, eloquent speech, pleasing converse, and exemplary lives, to set up for *Hereticks* in their several ages, as a *Touchstone* to prove his own Servants Faithfulness; to shew whether they *love* or *flatter* Him; whether they hold their Religion by *chance* or *choice*; whether a well-contrived Fable, learned Cheat, or specious Imposture can perswade them out of their *Christian Name*, *that they which are approved may be made manifest*: For he onely is a true and Catholick *Christian*, who preferres nothing before the Catholick *Faith*: Not any private man's *Love*, nor his *Wit*, nor his *Eloquence*, nor his *Philosophy*, nor his *Authority*, no, nor that Dagon of his *Infallibility*; but despising all these, is fixed, and immoveable in that *Faith*, he finds the *Church Universal* hath ever held, and resolves to hold and live, and die in *That*, and onely *That*.

Vinc. Ler. Ib.

Meddle not then, but avoid all those that have actually *changed* the Doctrine of *Faith*; and not to mention others now, I shall onely instance in, and caution us all against, *Two* formidable Parties, which are the great Temptations of this our age, to allure and seduce men, from their received and most holy *Faith*.

First, Meddle not with the *Church* of *ROME*, who though she cry her self up for the *Eldest Sister* among the *Churches*, and plead *Antiquity* for all

all her *Errours*; yet they that have perused the most ancient *Greek* and *Latine Fathers*, and other *Writers*; nay they that can but read their *English-Bible*, may easily see how unconstant, what an *Apostate* she hath been of *latter times*. Once indeed (we grant) her *Faith* was famous and *spoken of throughout the World*, as St. *Paul* witnesseth; but since she is degenerated, she hath *removed the old Land-Mark*: she hath espoused corrupt Principles and Practices, and *sought out many, many* New *Inventions*.

Rom. 1. 18.

Eccles. 7. 29.

Let Her make out that new found Name of a *Roman-Catholick*, to be better sence (as she useth it) then a *Particular Universal*, and tell us, by what Logick she arrogates to her self that *Indefectibility*, promised onely to the *Church Catholick*; Let Her once faitly demonstrate that *Christs Kingdom was* indeed *of this World*, and St. *Peter* by Him constituted his sole undoubted *Vice-Roy*, nay, let Her convict St. *Peter* Himself of *Heretical* Modesty at least, because he proclaimeth (not Himself but) the *KING SUPREAM*; for otherwise, instead of the true ROCK, she doth most manifestly build upon the *Sand*.

St. Joh. 18. 36.

1 St. Pet. 2. 13.

Let Her produce any manner of evidence for the POPE's Universal *Monarchy* in the first five hundred years; *ELEUTHERIUS*, who flourished in the second Century, acknowledgeth *LUCIUS* the first Christian KING of *England*

(and

(and in all the World) to be Gods immediate VICAR in his own *Dominions*; and *GREGORY* the Great, who lived in 570, saies expresly, if any man call himself Universal Pastor, or *Head* of the whole *Church*, he is the forerunner of *ANTICHRIST*; and why are not they as Infallible as their Successors?

Speeds Chron.

Let Her shew any ground for *Idol* Worship in the Holy *Scriptures*, or the primitive *Writers*; *Tertullian*, *Lactantius*, and several others, do plainly condemne it, even in their own Notion.

Let Her acquit her self of the many senceless absurdities and contradictions of TRANSUBSTANTIATION; and tell us by what warrant of *Antiquity*, she denies the Cup in the *Eucharist* to the Laity, contrary to a palpable command---*Drink ye All of it*----[There had been more pretence of reason for denying them the *Bread*, or *Body*, because *the Life is in the Blood*; besides, that it is no where in the Gospel said---Eat ye *All* of *That*---] She professedly edifies the People in *Ignorance*, by *Praying and Prophesying in an unknown Tongue*; she makes no other use or accompt of CONFESSION, then what professed Drunkards do of *Vomiting*; She abuses and cheats the World *for filthy Lucre's sake*, with that gaineful Dream of **Purgatory**, and those more dangerous delusions of **Indulgences**; in a word,

St. Mat. 26. 27.

Lev. 17. 11.

1 Corinth. 14.

word, she absolves natural *Subjects* from all Oaths and ties of *Obedience*, deposes KINGS, and disposes of their *Crowns*; (to mention no more) and then we will confess it is not *She*, but *We* that are *given to Change* the Faith, ---- but not till then.

2. *Meddle not* with the *Enthusiast*, on the other hand, whatever his *Sirname* be, though it be *Legion*, for they are *Many*. They will teach you strange and desperate *Doctrines*; such as, Absolute *Reprobation* without any prospect of man's Fall; of a Light *within them*, whereby they read the will of God more certainly, then by the *Lampe* of his WORD; of Gods being the Author of mens sins, as that lying Greek said of Old ----

Εγώ δὲ κ ἄιτιός εἰμι.

Ἀλλὰ ζεὺς κ Μοῖρα.

That Gods *Grace* is *irresistible* to some, and equally *Impossible* to others; that men may be saved by the strength of their own *natural Powers*, without the special *Grace* of God merited by Christ; that *Christ* himself had no *Being* at all, before he was born of the Virgin MARY; or at the best, that He was onely the First-born of Gods Creatures; with many more such frightful Blasphemies. And as the summ of all the rest, they will insinuate that Jesuitical and Traiterous Position, of taking up Armes by the KINGS *Authority*

 against

against his *Person*; holding it lawful to arraign and condemn *Majesty* it self at the Barr of his own *Subjects* in a Mock Court of Justice; such a horrid Doctrine, as I believe, *Jews* themselves would never have own'd or practised, had they been convinced that *JESUS* was their lawful KING.

Meddle not with them, for they have forsaken *the*
2 St. Pet. 2. 15. *right way*; yea, *Woe unto them* (saies St. *Peter*) *for they have gone in the way of Cain, and followed the*
St. Jude v. 13. *errour of* Balaam. *New Lights* indeed they are, but all *wandring Stars*, of an irregular motion, and running out of one *Heresie* into another, being constant to nothing, but the incorrigible temper of *mad* Prophets, and *Religious* Murtherers.

Thirdly and Lastly, (*For yet thou lackest one thing,*
St. Mat. 19. 21. *and if thou wilt be perfect*) *Meddle not with* Schismaticks, *that are given to change*, tho received ancient *Discipline*, for some new-fangled Model of their own; and rashly depart from the Communion of the Established Church. Were not our Church-Government legible all along in Ecclesiastical story to the Apostles times? And did we not find the Original of their several Projects, in the Annals of the very last Age; there might be somewhat pleaded in their excuse.

Let one Instance serve for all; that the Cross in *Baptism*, that great Scandal, and *stumbling Block* (as they would make it) is no *new* thing, St. *Austine*, or St. *Cyprian* can tell them at large; and the old, the excellent Rule of the *Primitive* Church about such Rites, was Αἰρχιαῖα ἤθη κρατείτω. *Let the ancient Customs prevail.* There is indeed no Prescription against *Truth*, (as *Tertullian* observes) neither Space of *Time*, nor Patronage of *Learned* men, nor Priviledge of *Countries*, and our Saviour calls himself the *Truth*, not the *Custome*; but yet however in things harmless, and decent, and tending to edification, *Custome* and *Antiquity* are like the *gray haires of old Men*, (so far from contempt or reproach that they are) their *Beauty*, *Crown* and *Glory*. And it is a very hard case, that men should be so superstitiously affraid of *Popish* abuses on the *one* hand, as to incurre a more dangerous mistake on the *other*, and profess they are wholly *ashamed of the Cross of* CHRIST; and that they will rather suffer *the mark of the Beast*, than *the Seal of the living God* to be set upon their Foreheads.

Concil. Nic.

Prov. 20. 29.

Rom. 1. 16. Rev. 7. 2. & c. 16. 2.

Constantine's Name will be for ever Great, for making the Cross his Standard; in vertue whereof He did not onely conquer the *World* by his Armes, but made *Idolatry* stoop to the *Christian Faith* in all Nations. And afterwards, by suppressing *Factious Assemblies*, and demolishing their

Euseb. in Vita.

 mock

mock *Temples* by his Imperial Edict, he reduced a World of *Sectaries* to the Unity of the *Church*.

By this *lone* maine reason of their *Separation*, you may judge of the *rest*, and observe upon what slight and trivial *grounds* they set up *Altar* against *Altar*; they tear the *seamless Coat* of *Christ* in pieces, and make nothing to renounce a whole Article of their *Creed*, upon. The *Communion of Saints*; and consequently, how we ought to prefer, and revere the *Churches* wholesome Laws, before any lawless *Sacrifice of Fools*.

Eccles. 5. 1.

To sum them up together then, (for they are seldom found asunder) *Meddle not* with any of those ungodly men, *That are given to Change* Laws or Government in *State*; Doctrine or Discipline in the *Church*.

The next verse to the Text gives us such a poynant reason, why we must not *Meddle* with such as these, that I shall supersede all other arguments to drive the Nail home, with a short Paraphrase onely upon *That*. The words are these;

ver. 22.

For their Calamity shall rise suddainly, and who knoweth the ruine of them Both---sudden *Calamity*, and certain *Ruine*? the most terrible, and most effectual Topicks in all argumentation: *Who knoweth the Ruine of them Both*? That is, both Church and State *Rebels*: Or, we may construe it actively

(as

(as the LXXII. do) both GOD and the KING will make them *Examples*, and pay them their wages in an untimely end of *Life*, and a never ending *Death*.

All sins indeed of the common size (against God or man) are not presently punished here, to assure us of an after reckoning, a *Judgement* to come. For, as the admirable old Soick observes truly, the generality of men are apt to murmur, and *Charge* God, as well as his "Vicegerent, *foolishly*; to reckon their deadness of Trade, "Dearths, and Plagues, Fires and Wars, and other publick Evils, as faults of *Government*; as "want of *Providence* in the one, and *Prudence* in the "other; GOD knows all this (saith he) nor is "CÆSAR altogether ignorant thereof, but "both consider, that if they should cut off all "Offenders at a blow, they would want Subjects "to Reign over. *Arrian. Epict.*

But then some Crimes, such as *Murther*, *Treason* and *Rebellion*, are of such a Crimson dye, daring nature and *Goliah*-like bulk, that they do (as it were) send a Challenge to speedy *Vengeance*; for they are destructive of Humane *Society*, and strike at the Root and Foundation of all *Peace*, and *Policy*; and therefore, least wickedness should grow outragious, and masterless, *their Calamity shall rise suddenly*; that is, they seldom go unpunished even in this World.

Time

Time would failme to recompt the numerous Instances in *prophane* story to this purpose; and I shall content my self with two remarkable ones out of the *Sacred* Volumes.

The first is that of *Absalom*, and his *Twenty-thousand* Conspiratours against his Father *DAVID*, who fell all in one day by the *edge of the Sword*. Himself was *caught* and *hanged* most strangely in the *thick Boughs* of an aged *Oak*, where *Joab* found and *slew* him. Nor was the *hand* of *Joab* onely in all this, doubtless it was the LORDS *doing*, and may be so much the *more marvellous in our eyes*; who have since known the same *Tree* become a sacred shelter to guard the LORDS *Anointed*, (our dread Soveraign) from those Blood-hounds that hunted for his Life, that once proved a Gallows or Gibbet to that usurping, unnatural *Traitour*.

2 Sam. 18.

Psal. 118. 23.

The other, is of Ecclesiastick *Rebels*, that of *Corah*, *Dathan* and *Abiram*, who *offered strange Fire*, of their own heads, resisting and invading the *standing Priesthood* of *Aaron*, and labouring to destroy the *Old*, and introduce a *New* Government into the Church: And what was the *end of these Men*? Why even as *Moses* had foretold, saying, *If these men die the common death of all men, then the LORD hath not sent me.* For so it came to pass, that the LORD *made a new thing, He made the Earth*

Numb. 16. 29.

ver. 30. 32.

Earth open her mouth, and swallow them up; both they and theirs *went down quick into Hell.*

I add no more from Scripture, because he must be a great *Stranger* in our *Jerusalem*, who knoweth not what certain *Rule* at last overtook those sometime-prosperous *Rebels*, who put these three Kingdoms all in a Flame, to make the more solemn *Sacrifice* to their own *Lusts*; who first swept the Church with the *Besom of Destruction*, and then——(I even tremble to *relate* what they did not fear to *act!*) murder'd their KING, took possession of his Throne, and *seized on his Inheritance*——for though they *exalted* themselves as the *Eagle, and made their nest among the Starrs*, (the Peers and Princes) *yet thence did I bring them down, saith the* LORD. Maugre all their *Rotus* and Republican Projects, all their Arts and Arms to perpetuate the Usurpation, GOD at length brought the *Wheel of Confusion over Them*, and wonderfully settled *Us* upon the old and lasting Foundation; as if He meant to fulfil that Prophesie in our times also, where he saith,——*I will overturn, overturn, overturn, till He shall come whose* RIGHT *it is.*

St. Luk. 24. 18.

Isa. 14. 23.

St. Mat. 21. 38.

Obad. v. 4.

Ezek. 21. 27.

Once more; I would not judge of Persons or Things merely by the *Event*, because that is oft a fallible Rule: But I knew the Man, and upon unquestionable evidence, know his story to be true;

true; who being in quality of a **Master** under the late Grand **Usurper**, and then about to match for **Worcester**, was heard to boast and make *great brags* (as he was fixing his Pistols) that he "was going to hunt and pull down a *Buck of the* "*first Head*: (meaning our Gracious **Soveraign**, "whom *God* long preserve.) This **Man** was "ever after troubled and perswaded in his mind, "(as he had often complained to his own Wife and "Children) that albeit he had escaped many and "great dangers in several pitched Battels, and o-"ther adventures in the Warrs, yet he must at "length come to some *untimely end*. And so indeed it happened about nine years since; for having ordered some of his Servants with Firelocks, to take several Posts in the same Hedge, and charged them to fire, if they spied any Quarry: One of the Servants (whom he had ever found trusty, and now proved too fatally true to his commands) mistaking his *Master* for a *Buck* in the duske of the night, and firing at all adventures, shot *Him* in the right Temple, whereat he *bowed and fell*, and not long after, *fell down dead*.——Now whether it was right-aiming *Vengeance* that found him out in the dark, to pay him in his own Coyn, for *cursing the* KING in more than a *Thought*; or whether all this was but an ordinary blind Mischance, I determine not, but leave to *God* and the World to judge.

Judg. 5. 27.

Eccles. 10. 20.

Mean

Mean while one might in reaſon think, that the conſideration of thoſe former black *Examples* ſhould deter the moſt profligate Wretches, from laying Traines for future Diſturbances; and turning the *paſſive obedience* of the firſt Chriſtians into *active diſobedience*. For why ſhould they court their own *Ruine*? Why ſhould they force Man to condemn their *Bodies*, and God to damn their *Souls*, rather than part with a pieviſh *Spirit* of **Contradiction**? rather then *ſtudy to be quiet, and to do their own buſineſs*? 1 Theſ. 4. 11.

And yet after all our Arguments and Inſtances, there are and will be ſtill ſome amongſt us of that Deviliſh *Spirit*; that they are deſperately in *Love* with that ſin of *Witchcraft*, (as the Prophet calls *Rebellion*) they long for nothing more than *Changes* in Church and State, and are as it were with *Child* of ſome new *Seditious Birth*. Theſe *deaf Adders* will not *hear the Church*, and therefore we muſt turn them over to the *ſecular Arme*; in the 1 Sam. 15. 23. St. Mat. 18. 17.

Second and Laſt Place, by applying the Text to this Solemn *Occaſion*. For we may preach our *hearts* out, to convince *Them* that *Loyalty* is good *Goſpel*; but all in vain, unleſs the **Magiſtrate**

will lay the *Law* home to them also, by giving them a word of *Reproof* in due season, and
Rom. 13. 4. letting them know that *He beareth not the Sword in vain.*

As for our Gracious KING, He is so far from the least *Arbitrary* thought, or setting up his own *Will* for the standard of all *Justice*, (as *these*
Numb. 16. 38. *sinners against their own Souls* would have us suspect) that he hath been most graciously pleased to *Declare* to all the World, that **He will Govern according to Law.** Blessed be *God* for putting so Wise, Just, and Seasonable a *Thought* into His *Royal Heart*! May it be as *unchangeable* as
Dan. 6. 8. any *Decree* of the old *Medes* and *Persians*!

And give me leave to recommend this *Sacred* Resolution of your *Royal Master* to you His Honourable **Judges**, and *other* his Ministers of *Justice*, as the best *Expedient* to preserve and secure our *Peace* in this critical minute.

Sad Experience should inform us, that the **Multitude** is an unruly-head-strong Beast: they are ever and anon for making themselves **Kings**,
Exod. 32. 23. as the Israelites once did *GODS to go before Them*; and they must be curbed and managed by

a ſtrait *Rein*, or they will kick, and fling, and attempt to throw their *Rider*. They are like the raging *Sea*, which requires a great deal of Power and Providence to keep it within due Bankes, and Bounds; or it over-runs, and ſweeps away all before it. It is the ſafeſt way to cruſh the Cockatrice of *Rebellion* in the Egg, and ten times eaſier to *prevent* a Feaver in the Body *Politick*, then it is to *cure* it by the wiſeſt methods, when once all in a flame.

To this end, the **Magiſtrate** ſhould have a watchful eye over all thoſe, who make it their buſineſs to ſow the ſeeds of *Sedition* in vulgar minds; who, having imbibed Anti-Monarchical Principles from Republican Authors, think they are not compleat Ciceronians, till they can declaim loudly, and make long-winded Speeches againſt the *Monarchy*; who are never well, but when they are lampooning, and libelling all that is **Sacred**, to render it *odious*, and ſeduce the people from their Duty and *Allegiance*.

Amongſt theſe I muſt name the *Roman Prieſts*, and the *Proteſtant Jeſuites*, as the moſt dangerous Enemies of the *Government*. Indeed the *latter* are found to be onely the Tooles of the *former*; and

it seems morally impossible ever to bring *Popery* into *England*, but by Indulging *Dissenters*, and giving *Toleration* to those several *Factions*, which are agreed upon nothing, but to oppose the KING and CHURCH as their common Enemies.

Whatever *Conventicles* then are suffered against Law, as they are at the best, but *Religious* Tumults, *Holy* Riots, *Spiritual* fits of Spleen and Frenzy, and Schisms in *State* as well as *Church*, so they are Destructive of the *Peace* of *Both*; and down they must go in good earnest, or else the *Government* it self that *thinks it stands, must take heed least it fall*; for thus saith the Lord, a *House*, Church, or *Kingdome*, *divided within it self cannot stand.*

Cor. 10. 12.

Mat. 12. 25.

To Conclude then, Let me beseech you *All*, whom in any degree it doth concern, (as ye tender the glory of GOD, the KINGS Honour, the Prosperity of the *Church* and *Kingdom*, the comfort of your own *Consciences*, and Salvation of your *Souls*) that Ye also in your several Spheres, will *Govern according to Law*; and make it your care, that our wholesome *Laws* be vigorously and impartially *executed*: and chiefly *those* that are designed

ſigned to fence and ſupport the *Government*, againſt all ſuch as are given to *Change*, or invade it; whether they be of the *Popiſh*, or of the *Popular* Faction. For *Execution* (ye know) is the very Life and Soul of the *Law*: without that, the beſt Laws are no better than a cancelled *Deed*, or a dead *Letter*.

By this one *happy Meaſure* (as we have it from a very Authentick Hand) "the Kingdom of "**Scotland** is already reduced to ſuch a peaceable "State; the Kings Enemies are ſo confounded, and "their devices ſo broken, that it is ſcarce poſſible "for any, ſave *eye-witneſſes*, to believe it. And why may *We* not hope ere long to ſee the ſame effect *thereof* in *England* alſo? To ſee the known *Friends* of the *Government* encouraged: To ſee all Nurſeries of *Faction* ſuppreſſed: All breaches in Faith or Charity cemented and healed up: That as we have but *one* **God** and *one* **Lord Jeſus Chriſt**, ſo we may all content our ſelves with *one* **King**, *one* **Church**, *one* **Faith**, *one* **Baptiſm**; and that there be no more Diviſion or Strife among us, unleſs it be *this*: Who ſhould be moſt Zealous to promote the Peace and Unity of **Church** and **State**; Who moſt forward, and conſcientious, to *fear the* LORD firſt, *and then the* KING, *and not meddle with them that are given to Change.*

Now

1 Tim. 1. 17. Now to the KING *Immortal, Father, Son and Holy Ghost,* Three Persons, One onely Wise *Unchangeable* GOD, be Glory and Majesty, Dominion and Power, now and ever, *Amen.*

FINIS.